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THE EUROPEAN HARVEST FIELD

Articles on Europe
Missionary Letters

Published monthly except July and August
by the
AMERICAN-EUROPEAN FELLOWSHIP
1213 N. Franklin Street, Philadelphia, Pa.

VOLUME XIV

NUMBER 9

November
1933

NOTHING WITHHELD

Thou, who didst freely give
Thy life for me,
Holding no smallest part
Dear unto Thee;

Dying that I might live
Eternally,
Thou couldst not save Thyself
And make me free.

Let me appreciate
What Thou didst pay;
Let me abhor the sin
Which on Thee lay.

Eagerly off'ring Thee
My cleansed heart,
Suffer me not to keep
Any small part.

—*Alice E. Sherwood.*

WHY THE TITLE

American-European Fellowship

FOR CHRISTIAN ONENESS AND EVANGELIZATION

?

Fellowship	*Christian Oneness*	*Evangelization*
I John 1:3	John 17:21–23	Romans 10:13–15 Matt. 28:19

Come Thou with Us, and have Fellowship in Prayer and in Ministry to Needy, Hungry Souls

AMERICAN-EUROPEAN FELLOWSHIP FOR CHRISTIAN ONENESS AND EVANGELIZATION

continuing the Russia Evangelization Society and Christian Testimony to Jews

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2. To co-operate with reliable agencies for the spread of the Gospel in Europe.
3. To give material relief in Times of Emergency.
4. To distribute the Scriptures and other Gospel Literature.
5. To encourage definite Evangelization among the millions in Europe yet without the Gospel.
6. To support Evangelists and Workers as the Lord makes it possible.

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Published monthly (except July and August) by the American-European Fellowship for Christian Onenees and Evangelization

1213 North Franklin Street **Philadelphia, Penna.**

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This magazine is not backed by any church organization or religious denomination. It is published solely to spread missionary information concerning Central and Eastern Europe and to provide spiritual food for its readers. Christian friends subscribing for it help to make it more nearly self-supporting and thus aid the work in general. Prompt renewal of your subscription when it expires will be appreciated.

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We shall be thankful for names and addresses of Christian friends, to whom we may send sample copies of the magazine. We appreciate your sympathetic co-operation with us.

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DEVOTIONAL AND EDITORIAL

THE TEST OF OUR EXPERIENCE

By E. M. Leathes

A MESSAGE TO MISSIONARIES

"For the adversaries with whom we wrestle are not flesh and blood, but they are the principalities, the powers, and the sovereigns of this present darkness, the spirits of evil in the heavens" (*Eph. 6: 12*). (*Cony.*)

FOR some time past, when listening to accounts of missionary work abroad, it has been my settled conviction that, beyond anything that could be related from the platform, there were infinitely sharper tests of endurance, and more terrible conflict, than those in the homeland could understand. I count it a great privilege that, at last, I am able to gauge the situation from a real missionary standpoint.

Never shall I forget the impressions I received on entering, for the first time, the ancient city of Jerusalem. The scenes defy description. Streets narrow and squalid; houses and markets reeking with foulness; groups of men and women huddled together in their misery and povery; dirt and rags everywhere; the only exception to this condition being the Temple Area, now occupied by the Mosque of Omar. The utter sadness of it all seemed to enter into one's bones—yet this is the city of which David wrote: "Beautiful for situation, the joy of the whole earth, is Mount Zion, the city of the great King" (Psalm 48 : 2). But what we see today is the awful result of sin and departure from God, all down the generations for centuries past, and the dire consequences of the rule of the god of this world.

One thing I am very conscious of since coming East—one is in an entirely different order of things, spiritually. I believe, too, that one could hardly have found a country more typical of this than Palestine. It has been my privilege, in Europe, to meet everywhere eager and hungry souls, ready to respond to the calls of the gospel, but here one was overwhelmed by the attitude of the people. The reason is too awfully apparent: first, the pall of Islam darkening the land, and then, the terrible antipathy and hatred of the Jews to Christianity. Behind all this, the preponderating rule of the "god of this world," who would seem to be massing his forces and concentrating his attention on this land, which is soon to become the seat of Christ's government over the entire earth.

It is here, too, that from ancient days the invisible powers of darkness have held their own, and now the end of Satanic rule is fast approaching and the Devil knows that at last his kingdom will be overturned and he himself consigned to the abyss for a thousand years. No wonder, therefore, that he is putting forth a last effort to delay his doom. It would appear that, immediately following the translation of the church,

God will again begin to deal with the Jews, and then will be gathered in the believing remnant, who, during the Tribulation, will be missionaries to carry the gospel to the ends of the earth (Joel 12 : 32. Read also Scofield's notes on Micah 5 : 1–9.)

The great objective of Satan is to delay the supreme consummation of God's divine purpose for the church, the Jews, and the nations of the world. In order to accomplish this design, he is seeking everywhere to dislocate the members of the body of Christ, splitting them into sections over non-essentials, and so weakening them and preventing united prayer, seeking by every means in his power to sidetrack or to lay low many devoted servants of Christ and true children of God. Many who, in other days or other circumstances, experienced a life of more or less continual victory, through an experimental knowledge of union with Christ in His death and resurrection, who could truly testify that they were led continually "in the train of His triumph," may now find themselves in a place of defeat. Forms of the self-life, which they believed to have been crucified long ago, now seem aroused into activity. Idiosyncrasies and peculiarities become more accentuated, and positively offensive, so that two or three workers, living together, who in the past were bound together in love and unity, may be actually unable to tolerate each other. What is the cause?

The truth is that, in all lands, the forces of darkness are immensely increased, and the church is beset by the principalities and powers of this world's darkness in full array, seeking to pounce upon every bit of uncrucified "flesh," and watching for any occasion or opportunity granted them, consciously or unconsciously. There are demons who can misrepresent us one to another, causing even the voice to sound harsh and unnatural; lying demons, demons of touchiness, morbidness, prejudice, criticism. They will inject thoughts concerning another which, if accepted and brooded over, will cause strife and intense suffering. Unless we immediately refuse and reject their suggestions and plead the power of the precious Blood, they may cause us to utter things about others (sometimes almost unconsciously) that are unkind or entirely untrue. Then, when the enemy has succeeded in rendering us completely discouraged and cast down, he will turn upon us as accuser and so torment us with his accusations as to drive us almost to despair.

I am thinking now of those who have been true and faithful to Christ, who have grieved over the prevailing Modernism and false cults by which many have been led astray, who have literally left all for Christ's sake and have bravely endured and labored for Him. It is against these, who are in the front ranks of the Lord's army, that Satan is using his subtlest wiles today. All his most delicate counterfeits have failed to deceive them and they have been proof against him, in the strength of the Lord, so he is seeking to overthrow them by other means. We must bear in mind the fact that he has had 6000 years' experience in his work of deception and dealing with human beings. He knows that, unless he can arrest the progress heavenward of these overcoming ones, they will press through to final triumph and victory, and then the date of his doom is fixed. He is calling to his assistance all his select forces to meet the situation and, as in the case of Job, God is permitting the testing of those who are pressing on toward the prize of the "on-high-calling" of God in Christ Jesus.

For those who are expecting to be caught away in a moment, into the immediate presence of the Lord, a deep preparation and purifying is necessary. There must be a

deep dividing between soul and spirit, and a laying bare of the very thoughts and intents of the heart. The hidden realms of the self-life in the secret depths of our being must be made manifest, so the Lord brings us to a place where the invisible forces of darkness are allowed to test us—but only so far as He permits. We have to be brought to see the utter corruption of the natural man, even of the *good* "I," in all its depths and ramifications. Some have been shocked to find themselves defeated on what they considered their strongest points. Perhaps they are yielding to impatience and irritability, or even losing, at times, their self-control. Then comes the ever ready excuse that the climate is trying to the nerves! Let us face the truth at any cost—it is the "flesh," and that alone, upon which evil spirits can work.

The Breakdown of the Natural Virtues

How many of us believed that we knew experimentally the truth of Galatians 2 : 20—but God is allowing this utter unveiling of self, and even the spirits of evil are working out His will! There must be the entire breakdown of the "natural man" before the "new man," which is Christ, can be built up in us.

One who has watched the housebreakers demolish some old London buildings, has noticed that there is never a partial destruction and then a patching up of the old; but the demolition of the old, once commenced, is ruthless and thorough, even to the depths of the foundations. As one has seen the lorry-loads of rubbish carted away, things have appeared in a sorry plight indeed; but a few months later we visit the spot, and what a change has taken place! A magnificent edifice has risen in the place of the old, all new from cellar to attic! So with our lives, in order to build up in us the "new man," there must be the utter demolition of the old. Take courage, beloved brother or sister in Christ! The Holy Spirit is very tender and patient, and we are being prepared for glory. Let Him do a very thorough work in us. It is only as we see and realize the hatefulness of the old that we shall be willing for it to go, at any cost. "He shall not fail nor be discouraged." "He which hath begun a good work in you will perform it until the day of Jesus Christ," when He shall present His church to Himself "a glorious church, not having spot or wrinkle or any such thing."

As we draw nearer to translation, the battle will be fiercer and fiercer, especially for those who are, as it were, in the forefront of the battle; those who, like the Apostle Paul, are "filling up that which is yet lacking of the sufferings of Christ on behalf of His body, which is the church" (Col. 2 : 24, C. H.). It was *at Calvary* that He "disarmed the principalities and powers that fought against Him, leading them captive in the triumph of Christ" (Col. 2 : 15, C. H.). It will be no wonder if those same invisible forces shall contest the final pressing onward and upward march of the church, which is His body. Each member of His mystical body must go the way He went, via the Cross. For each individual it must be the "corn of wheat" experience (John 12 : 24). The fierceness and awful pressure of the foe in these days is a sure proof that the end is near. Satan knows that his is a lost cause, and he is hurling at us all his remaining "fiery darts." Soon, perhaps sooner than we think, we shall be at home with our Lord, the battles over and the victory won forever.

"And they overcame him by the Blood of the Lamb, and by the word of their testimony, and they loved not their lives unto the death" (Rev. 12 : 11).

—From *The Overcomer.*

"WIT'S END CORNER"

Psalm 107 : 27

Are you standing at "Wits' End Corner,"
Christian, with troubled brow?
Are you thinking of what is before you,
And all you are bearing now?
Does all the world seem against you,
And you in the battle alone?
Remember—at "Wits' End Corner"
Is just where God's power is shown.

Are you standing at "Wits' End Corner,"
Blinded with wearying pain,
Feeling you cannot endure it,
You cannot bear the strain,
Bruised through the constant suffering,
Dizzy, and dazed, and numb?
Remember—to "Wits' End Corner"
Is where Jesus loves to come!

Are you standing at "Wits' End Corner,"
Your work before you spread,
All lying, begun, unfinished
And pressing on heart and head—
Longing for strength to do it,
Stretching out trembling hands?
Remember—at "Wits' End Corner"
The Burden Bearer stands.

Are you standing at "Wits' End Corner,"
Yearning for those you love,
Longing and praying and watching,
Pleading their cause above,
Trying to lead them to Jesus,
Wond'ring if you've been true?
He whispers, at "Wits' End Corner,"
"I'll win them, as I won you!"

Are you standing at "Wits' End Corner?"
Then you're just in the very spot

To learn the wondrous resources
Of Him who faileth not!
No doubt, to a brighter pathway
Your footsteps will soon be moved,
But only at "Wits' End Corner"
Is "the God who is able" proved!

—*Selected.*

REQUESTS FOR PRAYER

By Philip Manetz

I HAVE received your letter, with enclosed check. Thank God for His unfailing grace in supplying my every need. The Lord willing, I expect to be in Warsaw in the early part of December for the renewal of my visa. Please remember this matter in prayer, that the Lord's will may be done in all things.

My right foot is still sore from infection and I am unable as yet to put on my shoe. There is less pain and swelling, however, which indicates some improvement. Please pray for speedy restoration.

Thank God for answered prayer! The Christian woman whom I frequently mentioned in former letters, who had lost her mind and was persecuted by her unconverted husband, is now restored to normal health and strength and reunited with her husband and again coming to the gospel meetings. Praise God! Please pray for the conversion of her husband.

Again I ask for prayer for a man who was a believer for seven years and has now become an enemy of the Lord's work. He is going about, propagating Russellism and Communism and causing great harm to the Lord's work in our village. We had quite a few candidates for Christian baptism in our village, but this man has hindered them and they have stopped coming to our meetings.

In the village of O—— there are two Roman Catholic families who come regularly to the gospel meetings. In fact, we hold the gospel meetings in the home of one of these families. It is a very unusual thing in Poland for Roman Catholics to come to a Protestant meeting, for they look upon us as heretics and deceivers. A new priest recently came to our village, and there was quite a stir up about these families, but they are still coming to our meetings. Please pray for them and for their children.

Please continue to pray for a mighty revival in Poland, for the glory of God.

PRAYER NEEDED

By John Gordiuk

"THE Lord will not cast off His people, neither will He forsake His inheritance" (Psa. 94 : 14). Praise Him for His faithfulness! "If we believe not, yet He abideth faithful: He cannot deny Himself" (II Tim. 2 : 13). Blessed be His Holy Name! Our hearts are filled with joy and our lips with thanksgiving, when we realize these promises of God in our life. "O, taste and see that the Lord is good: blessed is the man that trusteth in Him."

I send you my cordial thanks for your remembrance of me. May the Lord reward in His glory all who help us to seek lost souls, who are so dear to our Lord, and to encourage His elect ones!

Last week Brother Gitlin was visiting a brother who lives near us, and stopped to see us *en route*. We had a young people's meeting that day, and we were glad to hear the Word of the Lord which Brother Gitlin brought to them.

At present, the spirit of atheism is growing very rapidly, especially among the young people. Living near the border of Russia, we feel very much the flame and smoke of her fiery furnace, which aims to consume the consciousness of the living God. We need the prayers of God's people, and ask all the dear children of God to pray for us.

Greetings in His dear Name to you and to all who are with you who love our Lord Jesus Christ! We received your letter, with check enclosed. Praise be to God and thanks to all of His children, through whom He careth for us! Though I write to you very seldom, yet I want to assure you that I constantly remember you in my prayers.

—*Isaac Sofer.*

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*Its spirit, peculiarities, beauty and present sufferings.
†On its way of suffering and cross-bearing.

PAST AND FUTURE

By Jean Rhode

"*He that turneth away his ear from hearing the law, even his prayer shall be abomination*" (Prov. 28 : 9).

"*If any man be a worshipper of God, and doeth His will, him He heareth*" (John 9 : 31).

"*The effectual fervent prayer of a righteous man availeth much*" (Jas. 5 : 16).

WE HAVE just come to the close of the fifth summer for the "Fresh Air" work here. We had several groups out, besides guests in twos or threes, for a period of about two weeks each. There was one group of boys, one of girls, and one of older girls and young women. Each time our family reached twenty-six to thirty in number. The boys and the young women were the most interesting this time, but both were hard to reach with the Word of God. They called for special work in prayer. It was a real fight, because of the opposition through some of the young women being filled with communism, but it was wonderful to see God move upon their hearts in answer to earnest intercession.

Miss Christoffersen, my dear new co-worker, joined us while the second group, the boys, were with us. The prayer fellowship helped at once—it was just what was needed! Though we did not see real conversions, we believe lasting impressions were made as to the truth as it is in Christ Jesus. We saw hearts stirred, though they did not come through. We trust that those who will not accept Him now will be prepared for acceptance when they shall see Him whom they have pierced. One real live boy was interesting. He had professed to believe last year, while out here with us, and he came this year with his New Testament in his pocket, making diligent use of it. He asked for copies for his father and brother, before leaving us.

The blessed privilege was ours of getting boys and girls, as well as young women, hungry for the Word of God. Almost all desired and asked for the Scriptures. We gladly gave them New Testaments with Psalms, as many as we had, as well as other portions of the Word, and we are continuing to pray for God to water the seed and give the increase. Though we long to see precious souls saved, yet we must be satisfied at present to trust Him.

Miss Rhode and Eight of Her Jewish Children

We believe that His Word will not return unto Him void.

As the Jewish holidays are on, we are going on quietly with the seven children God has given us indefinitely to bring up in the nurture and admonition of the Lord. Three are going to school and one is being prepared to go, while the others, ranging from five to nearly seven, are still too small to go. They are such dear children, well behaved and mindful. The older ones seem to love the Lord and enjoy learning His Word. They also take part in prayer. Do pray for them, that they might truly come through for Him. We are going on with our Sabbath School in Warsaw, as well as the one out here. Do pray for this work.

Miss Christoffersen recently has graciously taken over the management of the whole household and is bringing things into good order, thus giving me the rest I have been needing for more than two years, also time to collect myself, to pray and study the Word, and to write letters. Hallelujah! We hope soon to have things in such shape that we shall be able to give ourselves to hours of prayer each day. This is one of the most vital and important needs of the work and the field. The attacks and the opposition of the evil one have been so many and so strong that, without prayer, we would not be able to remain. Praise God, we have already seen Him work in our very midst since we have prayed more, and we are assured that He will do unusual things in the near future. Will you join us, dear ones? Little Ida, daughter of Brother Shuman, and our little Sabina are giving us joy by helping together with us in their prayers at devotions. They are constant, and put some of the older ones to shame. May God bless their little lives! They need Him.

For various reasons, we feel led to close this house for the winter months and take rooms in Warsaw. This dwelling is built for a summer house and it takes a tremendous amount of coal to heat it in the winter, costing more than it would to rent rooms in Warsaw, the real field of operation in winter. The distance is long and costly also, besides taking about two hours of time daily. Then, too, because of the present rate of exchange and because of lack of means, we are compelled to do it. Another reason is, that I am to go away for awhile to get back in trim for some of the activities of the winter. Please pray for my physical condition. Illness, shocks and strains, etc., have done their worst with my heart. "My flesh and my heart faileth: but God is the strength of my heart, and my portion for ever." Just how to care for the children is the burden of my heart at this time. Please pray for them, also. It would be cruel to let them go back into the darkness and conditions from which they have come, after having had a taste of something better.

We are planning some real activities in Warsaw for the winter, beginning with a program of several hours of prayer each day. We want to see the Lord work and are looking expectantly to Him. Please stand with us in earnest, believing prayer that God will bless, guide, keep, and use us mightily. My verse for the year has been to watch and pray. Surely there has been, and will continue to be, vital need for it.

AMONG THE POMAKS

By C. Marvakoff

(Translated from the German)

I PRAISE my Lord and Saviour for every opportunity He gives me, while laboring here in His vineyard. The summer is past and winter is drawing nigh, when we have more opportunities for work. I visit the people, going from one village to another and telling them of the wonderful things our Lord and Saviour, Jesus Christ, can do, as we read it in God's Word.

It is, indeed, very hard for those who live in total darkness to come out into the light of the gospel, for Satan hinders them in every way, but we are trusting that, in His own time, the Word of God will be triumphant over the works of Satan.

A brother from the German Orient Mission visited me this month and looked over the situation with me. He, too, is a missionary among the Mohammedans in Bulgaria. I also have had a visit from the leader of our church. He went with me into several of the villages, where he saw the difficulties and also the possibilities of the work among the Pomaks.

I have bought a little house in one of the villages, and will arrange it so that we can hold some meetings in the winter, when the men will have an opportunity to learn to read and write. We look to God to bless this small work, for His own Name's sake.

Give my hearty greetings to all the brethren and sisters who have a part in the work here among the Pomaks.

Urgent Need of Tracts

By Charles Lukesh

WE ARE glad and thankful for a measure of larger freedom in tract distribution, through the passage of a recent law. This law was in contemplation for a long time, but, not having had time to read the daily papers, we did not know of its passage. Thus, when we were again arrested in a distant town and taken to the office of the rangers, it was with mingled feelings as to how it would turn out this time. After the officer making the arrest had put down all the required red tape questions and taken away all our tracts, an older officer called his attention to the new law, in order to save him the embarrassment of having arrested us without legal authority. After considerable argument, he saw that he could not hold us and he returned our tracts, except some samples, which we hope he did peruse, finding nothing unlawful in them, but a message for his darkened soul.

Such experiences, besides other exertions and strain, are the reasons for my wife's having a weakened heart. (I am sorry that, in the last Harvest Field, the statement concerning a weak heart was applied to me, whereas it should have applied to Mrs. Lukesh.) We do indeed need a stout heart on the mission field, which is no place for weak bodies or souls. With this new law in favor of free distribution, with but minor restrictions, we would like to make full use of it and spread the message before some new turn in politics makes it impossible. Please lay it before the brethren, that they may consider this opportunity before it is too late. We want to sow the seed while it is possible, and we ourselves will go to the last notch of strength and resources, so that we may not be ashamed when the Lord calls. I trust you will be able to hold us up, in these times when barely half of the printer's bill is coming in, for how can we stop spreading this greatly needed message in these last times?

We have recently had the privilege of putting out a number of complete sets of our tracts, bound and loose. It forms an attractive book, full of strong meat, and already a number of appreciations have been received, as well as requests for copies, from various sources. We praise the Lord that we have been able to give out these leaflets, and we pray that we may be able to continue until the Lord calls, "Come up hither!" We have Number 74 at the printer's, and more in process of preparation, and we look for kind help to enable us to go on. We have endeavored, for a long time, to keep up a monthly edition of 20,000 copies, with hardly any help for it. Now we lay it before you to take upon your hearts the continuation of this work.

Some of the responses we receive might interest you. It is remarkable how many unemployed men apply for tracts to distribute, without looking for financial help, some of them even sacrificing in order to be able to pay the postage. There are also many tract distributors found among apprentices, servant girls, merchants, social workers, and public employees, as well as private ones, all over the country, reaching a vast number of souls. There are also several blind ones who count it a privilege to spread the messages which they themselves are not able to read.

Mr. B——, a drummer, writes: "Some time ago I received from you several copies of your paper, *Glorious Hope*, two Gospels, and some other leaflets. This reading matter helped me so much that today I am on the narrow path leading to salvation. Thank you for serving me with these things. Now I have a request to make. As you have helped me, I would like to help others with whom I come in contact. My calling as a drummer gives me this opportunity. In my work, I often come in contact with families whom a preacher would never reach, and I would like to use this opportunity to help in the proclamation of the truth. Your tracts, Gospels, and other leaflets could help me thereby, and I need them. These pamphlets are small, but, as they were to me, they may be a help to others, leading to their salvation. I want to use these means at every opportunity, saying a good word and praying for the Holy Spirit to cause the seed to grow in their hearts. Send a lot soon."

Our friend, the former elder in the Sabbatist Church, is waiting for an answer to his letter. These answers circulate freely, and serve for more than one soul. He writes now for advice as to how

MR. AND MRS. LUKESH ON A TOUR

to answer the questions with which they pester him. He longs for our letters and the books that we loan him, finding therein rich spiritual food, which he also passes on to others. He enclosed 150 new addresses of his acquaintances, to whom he would like to have us mail *Glorious Hope*.

Our friend, the butter and egg man, sent us about 60 addresses, but writes that he will not discontinue his own personal sending, but will pick up new addresses and continue to sow the Word of Salvation. He says: "I am convinced that the tracts can bring about much good, with the Lord's blessing. Many, perhaps all, like the reading in the tracts, and those to whom I have spoken express agreement with what they have read."

A school teacher thanks us for the tracts sent him regularly. He regrets not to be able to contribute toward the expense, as he has to support his aged parents. Nevertheless, he sends enough for postage.

Mr. V—— writes about starting regular meetings in a suburb of Prague, and requests the sending of timely tracts, as many as possible. We are glad to be able to send at least some.

A Baptist preacher asks us to send him a certain tract to the amount of 30 cents, of course hoping to receive many more. He receives regularly 28 of each number, and asks that we publish more of these timely messages.

A Methodist minister sends 60 cents for a complete set of tracts from the first number, including postage for the tracts he receives regularly. We have reserved some of all numbers for complete collections, which are now being appreciated.

Mrs. F—— thanks us for the sending of a Bible and tracts, promising that she will send us the postage as soon as she is able to get work. Mr. K—— has received tracts and Gospels, and asks for more tracts, saying that he will order a Bible as soon as he can get work. Mr. P—— also asked for tracts and a Bible, but we send first the Gospel of John, asking that it be read according to a designated plan enclosed with it. Thus we hope to get the readers to really use the Scriptures.

Mrs. V——, who received a Gospel of John some time ago with the admonition to read it carefully, writes again, somewhat touched by the care exercised. She asks for further information, emphasizing the fact that, without an honest interest, she would not have asked for a Bible. We usually require some proofs of the reader having used the Gospel to advantage before we send a whole Bible, as it seems best for the reader and also a proper husbanding of the material at our command.

We see the signs of His early coming, and we feel impelled to use the remaining time to the full, while there is opportunity. We commend all our coworkers to His loving care, till we meet at His blessed feet.

"EXAMPLE" OR "SUBSTITUTE"

At the close of a service in Germantown, Pa., some time ago, a stranger accosted the late Dr. D. M. Stearns as follows: "I don't like your preaching. I do not care for the cross. I think, instead of preaching the death of Christ on the cross, it would be far better to preach Jesus, the teacher and example."

"Would you then be willing to follow Him if I preach Christ, the Example?" replied Dr. Stearns. "I would," said the stranger. "I will follow in His steps." "Then," said Dr. Stearns, "let us take the first step—'*Who did no sin.*' Can you take this step?" The stranger looked confused. "No," he said, "I do sin, and I acknowledge it." "Well, then," said Dr. Stearns, "your first need of Christ is not as an example, but as a Saviour." And this is every man's need (Rom. 3:23-26).

"All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all" (Isa. 53:6).

The troubles of the way do us good service if they raise the eyes of our mind to look at things unseen and eternal. Present faith, not past experience or comfort, keeps us from fainting in the hour of trial.

—*R. C. Chapman.*

Laboring in Carpathian Russia

By John Kovalchuk

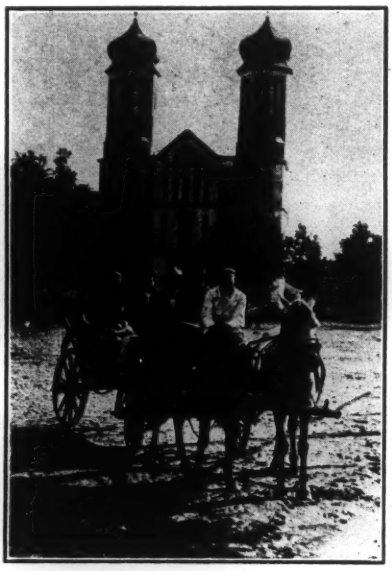
THIS past summer we were very busy, traveling from place to place and holding meetings. Sometimes we traveled by railway, sometimes by horse and wagon, and other times we walked. We had opportunity to testify to many souls and to distribute much literature, and we believe that all of this will bring forth good fruit, in His own time. We have already seen part of the fruits of our labor. Several persons have given themselves to Christ and have joined the church, some have believed on the Lord Jesus Christ but have not yet joined the church, and the number of friends of the work is constantly multiplying. The work in general is steadily widening out, and the responsibility and opportunities are becoming greater.

With the coming of fall and winter, opportunities for service usually increase. During this time, the people are without anything to do, and there are also more holidays during this season than in the summer. One can hold meetings almost every day. What a wonderful opportunity to sow the eternal seed of the Word of God!

The field is very large, and ready for the harvest. Calls are coming from different directions to come and help, but it is altogether impossible to answer all these calls. In some places, the Carpatho-Russian Orthodox Churches discharge their priest, because of his immoral life, and ask us to come and help them, for they hear and know of the clean, moral lives of the followers of the gospel of Jesus Christ. The need of true workers here, who are wholly devoted to God, is appalling. Let us pray more earnestly that the Lord may send more laborers into this great and needy field.

Our greatest need at present is that of a Prayer Hall in the best center of our work. It is very hard to manage without it. It is impossible to hold meetings in Carpatho-Russian cottages, especially in winter, for they are very small and damp and without ventilation. If we had a Hall, we could organize Bible and musical Courses, from time to time, for our young people, and we could thus better reach the Carpatho-Russian youth and the Lord would call forth workers from among them.

It is altogether impossible for us to buy or to build a Hall without help from the outside. This is only the beginning of a work, and there are not many believers as yet. The people here are extremely poor. They can readily help with labor, but are not able to furnish money.



Mr. and Mrs. Kovalchuk Starting on A Missionary Journey

Last summer was an unusual one—the people here cannot remember another summer like it. It was always cold and rainy, sometimes with snow, especially in the mountains. The rivers were overflowing and great floods covered the fields, taking away the harvest and the earth with it. Some bridges and villages were destroyed by these floods, causing tremendous loss to the people and the government. Fall came early, with cold and frost at night, killing all that was left unripened in the field. There are already many people, some of our believers among them, who are starving, eating nothing but potatoes and wild green pears. What will the winter mean to them? It is advancing like an armed warrior with intent to kill.

Please pray earnestly, our dear friends, for this field and for us, that the Lord may use us here, for His own glory.

Busy in the Work

By Fred Stettler

THROUGH the goodness of God, we have been enabled to serve another month in the Eastern European harvest field, the boiling pot of the world. In these uneasy and restless times, this is really a milestone on the journey to a country whose foundations have not been determined by human beings, for we look for a city and a country whose builder and maker is God. Again and again we experience the tokens of God's loving interest and care, and we may testify with the psalmist: "Who can utter the mighty acts of the Lord?" (Psalm 106 : 2).

Let us mention only a few of the more outstanding experiences of the past month. First, there is a journey abroad. The time table says that the auto leaves at 4.00 P. M. The announcer is a man who would like to please all men, and he says it leaves at 5.00 o'clock, but, in reality, the auto will leave after sunset, because it is the Sabbath, and the Jewish proprietor waits for passengers until it is really full. There is usually no doubt but that the auto is full.

After traveling about 75 miles, I left the auto and started for my place of service. It was about half past ten at night, and pitch dark. When I arrived, it was my privilege, together with another brother, to examine about twenty-five men and women for baptism, which usually means also acceptance for church membership. The examination ended about 3.00 o'clock in the morning.

The following morning, crowds from far and wide gathered at the river, where we held a great open air meeting. Nearly the whole village, mostly unsaved people, met with us at this impressive service. For ten days we preached several times daily. In the afternoons we held Bible Hours, and in the evening, evangelistic services. By the way, we also preached a wedding sermon, joining a couple in wedlock. We also did house to house visitation, working personally with individuals. Thus, about thirty-five public meetings were held and, through the grace of God, some were restored and some were saved.

More recently, we held a Children's Day service. Several hundred children, from three churches, came together, reciting Scripture in peaceful rivalry, singing hymns, and telling Bible stories. The day was closed with an invitation, and we fed them with coffee and cake. This was to be a signal for the renewing of our efforts in church work in the fall.

The week day religious instruction has been resumed and we are well under way. As a result of the intensified work among the children, 20 or 25 of the oldest children have been saved and have testified before the church of their joy in the Saviour. They are to be taken into church fellowship after a period of probation, in which they show that they are really changed in life and walk. In addition to these, there are five adults to be received into church fellowship.

Our home is visited daily by friends and believers, and ever so many opportunities present themselves to testify, teach, and have fellowship with hungry souls. Among the visitors, there is one young man particularly, to whom I now and then give lessons in the Scriptures. He recently wrote a letter, in which he expresses his appreciation and mentions his call to the gospel ministry. He is a gifted young man, opening to the Word of God like a flower to the rising sun. Now and then, we give him opportunity to testify for the Lord Jesus Christ in our Young People's meeting, and he always leaves a lasting spiritual impression. Pray for him.

I should like to mention another young man, who was saved some months ago. Soon after his conversion, he went on a vacation to a Christian camp ground. There he met an unbelieving professor, who robbed him of the best of his zeal, his assurance, and his trust in the Word of God. He came back unsettled and wrecked in faith. After many talks with him, he is now slowly recuperating, but is still silent in prayer and testimony meetings. He reminds us of the man who fell among thieves and robbers on the way from Jerusalem to Jericho. However, we trust he has been picked up again by the good Samaritan.

Although we were exercised for some months because of lack of literature, we found that, in due time, the Lord supplies. For several months, nothing came our way for tracts, and the stock

dwindled down next to nothing. Then, within one week, four or five gifts came, and, as a result, we have printed 5,000 Polish and 2,000 German tracts. Man may call it a coincidence, but we know it to be the answer to our prayer and the fulfilment of the "exceeding great and precious promises."

To the friends who have sent us Christian magazines, we may say that many of the short, good articles have been translated and published in our monthly magazine. They find their way into fifteen countries of Europe and other continents. Then, other magazines reprint articles or translate them into French, Russian, Polish and Roumanian, and so the truth travels around the globe. To all the saints of God who have remembered us in some way or other, we want to express our sincere appreciation and greetings.

LETTERS FROM STARVING CHRISTIANS IN RUSSIA

(Translated from the Russian)

"I THANK you heartily for the help which I received from you. We are in great distress. I shall not describe the details of our suffering, but I shall briefly say that I do not remember when we have had bread in our house. Our life is terrible—our only trust and comfort is in the Lord."

* * *

"We are going through very hard experiences. People are falling from exhaustion like mown grass. Hunger is awful! Don't forget the unhappy."

* * *

"We thank you for the help which came through your merciful hands. We cannot let you know how much we appreciate it. I lost my father, but my mother is still living, being nothing but skin and bones. Starvation causes the veins about the heart to dry up. What to do I do not know, but the Lord is my refuge."

* * *

"Dear children of God, my heart is full of gratitude for your help. I received everything in full. We thank you again and again."

* * *

"If you were to come here, you would not be able to recognize the place. Everything is so changed. Many people have died from starvation."

* * *

"Life is becoming unbearable. My mother is swollen from starvation, and it seems to me that she is insane. Oh, if you knew how great our pain is! In the name of Jesus Christ, send us even a small parcel of crusts. It would be joy for us. Death from starvation is staring us in the face."

"Although we are weak physically, we are able to be about. When I received your parcel, I ate until I became satisfied, with praise to my Lord!"

* * *

"In the midst of my tears, I thank you for the help received. Five of our family were sick. We ate grass and our stomachs could not stand it. My husband and 24-year old son died."

* * *

"Our family consisted of nine people, but now we are eleven, because we have taken in two children, eight and thirteen years of age. These children look more like shadows than like human beings. Starvation has affected their legs, which have become swollen. Their parents died. Our life is hard, too, but I think we should help others if we can. We have a good crop now. The Lord hears the prayers of His children."

* * *

"How happy you must be to be able to own and to read Christian literature of every kind, and enjoy the full freedom and liberty of your faith! It is not so here! During the past six months, millions of people in Southern Russia have died from starvation."

* * *

NOTE: The help mentioned in these letters was not sent by the American European Fellowship, but by Russian brethren in Poland, who sent these letters to Mr. Dobrinin.

SELF SURRENDER

"Present your bodies a living sacrifice . . . unto God" (Rom. 12:1).

I invite you to think over a definite transaction with the Lord:

"Being convinced that I am called of God to consecrate all I am and have to His service, I now, as a definite transaction, surrender my whole being to the Lord Jesus Christ for Him to do with me as He will. I renounce all right to order and direct my life, and place myself unreservedly in the hands of the Holy Spirit of God, that from henceforth wherever I go and whatever I do, it may be 'Not I, but Christ.' "—*Rev. E. L. Langston.*

Young People's Ministry

By George Nazaruk

GREETING in the name of Jesus Christ to you and everybody in our Mission. My prayer always for you all is that God may bless you and all those who are trying to do their best for God and His work, at home and abroad, in this time of crisis. I am very thankful for the help which I have received from you. I appreciate it, even though it is impossible for you to send it every month. I am now trying to do some hard work on the farm of some of my relatives in order to earn something for winter time. This is the reason why I have not written to you sooner, because I am working hard on week days and leading the meetings on Sundays.

Young People's Committee (Geo. Nazaruk in Center)

In spite of all the difficulties which I have to pass through, I am trying to serve God and praise Him, in Ozenin and in all our stations. God only knows how we are going to meet this cold winter, but in this also we are trusting God and praying that the Fellowship will not forget us.

In the church in Ozenin, nearly all the members are taking part in the work of the church and doing it with happy faces. I spend some time with our young people, visiting other churches. I want you to see the faces of our committee of organized young people.

On the left is Brother Peter Zelenuik, from the village of Chorow, the vice-president of our organized young people. He is a lovely boy, a good singer and preacher, and the leader of the church in his village, consisting of more than forty members. We want you to pray for this young boy.

Behind Peter Zelenuik is Profirij Kazmirchuk, a brother from the village of Woloskowcy and treasurer of our young people. He, too, is a very good worker among the young people, as a singer and speaker. He helps Brother Polamarchuk in meetings in their village, where they have more than twenty believers.

Next to Brother Kazmirchuk is Brother Onufri Polamarchuk, our blind brother. All the brethren and sisters know about this brother who was blind but, through the prayers and help of the dear American Christians, he can see now and work as an evangelist among the young people in all Wolynia. We believe that his friends will think of him, pray for him, and help him in the further treatment of his eyes, as he has to continually use medicine for them.

Then, by my side sits Brother Jakim Szalaban, from Ozenin, secretary of the young people, and also secretary and leader of the chorus in the church at Ozenin. He, too, is doing his best in interesting young people in the work of the Lord.

We meet almost every month, arranging programs for the meetings we plan to have. God has been very near to us in all of our meetings this year. We praise His Holy Name! We trust the dear American Christians will pray for this committee, that we may have power to do a real work among these Bolsheviks, atheists, and ungodly people.

Oh, sweet relief from sin and woe,
My risen Lord, in heaven, to know!
No more as bowed in death for me;
No more His soul's deep agony;
The ascended One has entered there
And, as He is, His members are.

—*J. Denham Smith.*

"Trust Him when dark doubts assail thee,
Trust Him when thy strength is small,
Trust Him when to simply trust Him
Seems the hardest thing of all."

The Spirit of Bolshevism

By Margaret M. Griffith

THE last years, with their reversion to autocracies under the guise of dictatorships, and their racial persecutions camouflaged as a "new social experiment" or as nationalism, have been unforeseen innovations to men of the world. The world cannot go on as it is—that is the general feeling. That some one hand must seize the steering wheel, is a very prevalent idea. Only to students of prophecy is the present situation explicable, in the light of known future developments. They foresee as very imminent a confederacy of dictatorially governed states under one preeminent leader. As Christabel Pankhurst states: "The world is fast accepting the rule of dictators; the whole Latin world, not excepting France even, is very tolerant of a one-man chieftaincy; all Eastern peoples, despite some experiments in Western democracy, readily accept it; the Slavs of Russia are dictatorially governed, as it is."

Germany, hovering on the verge of a revolution, has welcomed a leader who could restore order and once more make Germany safe. Suddenly, the innumerable political parties were set aside, a State Church established, and severe measures taken with all radicals, thus saving her from Communism and restoring, to a degree, Germany's former status as "Ein Reich," one empire, and "Ein Soldat," one soldier. The words of II Timothy 3 : 1-5 become very real in these days. Who that heard one of the most prominent Christian leaders of Germany, in America at present, tell of how the spirit of lawlessness had taken control of the youth of his country, can doubt that we are in the last days of this dispensation?

During the years preceding the Hitler regime, thousands of boys, deprived of continuing their education after fourteen years of age, also unable to find employment during the following six years, were caught by the spirit of Communism. They paraded, rioted, robbed, and their cries could be heard everywhere: "There is no God—we are the gods; there is no Saviour—we are the saviours; all is right which serves the good of the state—lying, stealing, robbing, and even killing!" It was dangerous to go out on the streets. The policemen were helpless. "In the last days perilous times shall come. For men shall be . . . boasters, proud, blasphemers . . . false accusers, fierce, despisers of those that are good . . . heady, high-minded." Surely we have a modern fulfilment of these words. German Christians, while they do not agree in some instances with the methods of their Chancellor, are grateful to God for restored order.

Are the Christians of our own nation awake to the forces within, seeking to overthrow every institution for which our early fathers forsook all, faced danger and deprivation to establish, giving us a land of freedom where God could be worshiped? Let us review the marvels of God's attending care of evangelical Christianity in America. Why did He not permit the new continent to be discovered by a heathen nation? Why did not the announcement of the discovery of this land immediately turn a stream of immigration into it? Why did a whole century elapse before God lifted the gates of entrance to North America? See what was taking place in Europe during that century! Luther was born in 1483, Zwingli and Tyndale in 1484, and America was discovered in 1492. John Calvin was born in 1509, seventeen years after America was discovered, and John Knox, in 1505. To have settled America before these great spirits had revolutionized Europe, would have been to make this a Romish country. In 1517 Luther nailed his theses to the church in Wittenberg; in 1526 Tyndale's Bible was circulated in England; and in 1534 Luther's translation was ready for the reader. Jamestown was settled and Protestantism began its career in America in 1607. The Dutch, bringing Calvin's theology, settled New York, New Jersey, and Pennsylvania in 1609, and the Pilgrims arrived at Plymouth Rock in 1620. Thus was America preserved and prepared to serve as a refuge for those who had come into the light of the gospel, and for a field in which the principles of the gospel could be planted and guarded. Are we willing to throw our doors wide open to an enemy who openly plans the destruction of our Christian civilization? Can we not learn a lesson from Germany?

Since the action of Justice John Ford, of the Supreme Court of New York, on November 16, 1925, placed the stamp of legality of a sovereign state upon an atheistic movement, the American Association for the Advancement of Atheism, can we wonder at the concern in the hearts of many as we are about to recognize Soviet Russia, the center and stronghold of atheism?

We have found that so few people know what Communism really is. Too few know that 80 per cent of the people of Russia are opposed to it and would leave that country if they could. How few realize that it is a system preparing leaders for the final overthrow of the Antichrist church, and that, as a system, it is opposed to all capitalism and all government not their own, that is, the rule of the proletariat! Many have read the five planks in their platform, namely: the abolition of all private ownership of property, the abolition of the rights of inheritance, the abolition of the family, the abolition of all religion, and the establishing of communal life in every sphere of the nation. But few know the mind, the spirit, and the philosophy back of these statements. As ambassadors for Christ and His representatives, we ought to know what this threatening world menace is.

As the Utopia of the idealist will be reached when the brotherly union of all men is fulfilled, so the Communist, many times sincerely, not knowing a better way, sees the happiness of all mankind made possible only when there is a forced obedience of the masses to a recognized authority. "In order to realize this, humanity must be transformed into an enormous automaton through the mechanical, external, and purely cumulative combination of all individuals by means of organization." In short, the masses must be bound with one mind to industrialize and develop Russia. Rene Fulop Miller, in his "Mind and Face of Bolshevism," says, "It is only by such external functions as millions have in common, their uniform and simultaneous movements, that the many can be united in a higher unity. Marching, keeping in step, shouting 'Hurrah' in unison, festal singing in chorus, united attacks on the enemy—these are the manifestations of life which are to give birth to the new and superior type of humanity. Everything that divides the many from each other, that fosters the illusion of the individual importance of man, especially the 'soul,' hinders the higher evolution and must consequently be destroyed."

The "glorious external man" is henceforth to take the place of the inner man; organization is to be substituted for the soul, for only the mechanically organized has reality, strength, and permanence. Only the "collective man," freed from the evil of the soul, mechanically united by external interest with all others, is strong. To him belongs the empire of the future; only he will be able to reign therein in the "millenium." An expression like this is common parlance in Soviet Russia: "The dissolution and destruction of the soul-encumbered man of the past is not yet completed."

Western investigators see that, by adherence to a mass, man descends in the scale of civilization, but Bolshevists find, in the complete absorption of all individuals in a "million headed impersonal mass," the ideal of all development. For this, they must strive with all their strength.

We remember that Bolshevism won the peasants to its ranks by promising them the land of the rich. Serfs for hundreds of years, they longed for freedom. Little did they realize that the glowing promises were but to make them slaves with no wills of their own. We know the story of how, later, they were deprived of all their land by force. However, this past servitude may explain why Bolshevism can continue to hold the masses; why millions of people have been able to make a complete renunciation of their individual wills.

Though America was the first to create the mechanistic-technical spirit, the American is trying to sneak away from its social consequences, and aims at continuing to preserve outwardly the soulful face of the good-natured, honest man, says Bolshevism. Thus he falls short of perfection, according to their standard, for the moment he leaves his work place, he falls a victim to the demon of individualism and of "soul-stuff." He lives, loves, occupies himself with his family and his private affairs, as, in a word, an "individual," and therefore is not permanently and thoroughly a constituent part of the great social machine.

To sum up in brief, Bolshevism not only deprives a man of all private ownership of property, but would rob him of all which makes him a God-created individual, made in the image of God, and thus the words of II Peter 2 : 12 are fulfilled—men

are becoming "natural brute beasts," going back to paganism and primitive times, and their end is "to be destroyed and utterly perish in their own corruption."

In Russia, a world has been arising for the past fifteen years without personal joy in life, with pictures without color, music without harmony, with an outlook on life lacking the inner support of the spirit, a mechanized world, which in the future will contain nothing but soulless machines.

In later issues, we hope to go into the analysis of the underlying philosophy of the other main ideas of Bolshevism.

We have seen that Bolshevism demands of its adherents the complete sacrifice of all outward possessions, and even the renunciation of the will, bringing into existence the 'mechanico-collective man.' It is thus that unity of mind and purpose is worked out among the millions of whatever race, creed, or caste.

Does it not appear that Satan, the author of this system, would counterfeit among his followers the unity of the Body of Christ, and aim in his way to answer the prayer of the Lord Jesus, "that they may be one, as we are one"? Christ is the Head of the true Church (Eph. 1 : 22, 23). Do we not see how the Antichrist will likewise head his followers? The Lord Jesus desires that His Church become one —"Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4: 13). The Antichrist aims at a perfect man likewise, the mechanico-collective man.

The Lord Jesus said to His disciples, "If any man will come after me, let him deny himself and take up his cross and follow me." He would have us love Him who first loved us, surrender our lives to Him, hold all of our possessions at His disposal, and yield a joyful and willing obedience to Him.

The Antichrist uses force, but he will have obedience, and rob men of all they have. In Russia, it is too late to give all to God—Satan has taken all, it would seem. In America, the church of Jesus Christ still has an opportunity to become one, and with one mind, the mind of Christ, yield a willing obedience to Him in life, service, and stewardship. Soon there will be no neutral ground. Very soon, perhaps, it will be too late to give all to God by our free choice, but all will go to Satan's purpose by demand.

In Germany, for the present, permission has once more been given to pray, read the Bible, and sing hymns in the schools. The churches are crowded, and though church going has become nationally popular, due to the new State Church, yet ministers of the gospel see in this a great opportunity for preaching the Word. May children of God everywhere pray that America may learn her lesson from Russia and Germany, and return to God before we go into greater judgment, with its distress!

Word From the Kennedys

NOTE: We were glad to have word from Mrs. Kennedy, telling of her meeting Mr. Kennedy in Italy on his way back to Albania. The following extracts have been taken from her letter:

"Before taking the steamer across the Adriatic tonight, Mr. Kennedy and I have a chance to write a few letters. We are trying to write in a noisy drawing-room in this hotel. It will be three or four hours before the boat leaves. It is *so good* to have Mr. Kennedy back again, although I feel that it was all right for him to go to America on deputation work. In my letters to him, I have been able to give him information, but it is different now when I can talk freely and confidentially of the present situation in Albania and the encouragements and needs of the work.

"We have kept prayerfully and steadily on, and Mr. and Mrs. Jacques have done *splendidly*. Oh, how glad we are to have them with us in the work! Mr. Jacques gives us such strong gospel sermons. Pray for our interpreter, that he may grow in grace and be more and more of a spiritual leader, and that he may grasp the deeper meaning of Mr. Jacques' long paragraphs, as they are poured out in such earnestness to be interpreted.

"Now, what are the encouragements of the work? Some are beginning to respond. One dear woman—I call her my sister—a natural religious leader from childhood, has grasped the truth of the atoning love of Jesus and has yielded herself fully to Him. Her face shows her joy. In spite of deep poverty, as a result of tremendous losses due to the Balkan Wars, before the World War, she sees God's hand in every blessing and in the daily provision of bread or salt or wood, when most needed by her and her family.

It has been my privilege to hand her, occasionally, wee sums, which she has put to wise use. She has brought her whole family to Jesus. A great change is seen in her husband, who enjoys reading the Bible, especially the New Testament. He then explains to his folks what he has read.

This woman is longing to come into our evangelical circle and take her stand as a Christian. She has brought some of her relatives to the service, and whenever she is in a group of women, she witnesses for Jesus, using tact to introduce Him to them. When they appear on the defensive, not wishing to have her speak of the Jesus Christ of the Christians, she suddenly asks if they believe in *Asard Isa*, using the Arabic name for Jesus. Receiving their assurances that of course they do, she says, "Why, He is the same as Jesus Christ (using the Albanian, *Isu Krisht*). Then she goes on and says that He is the Son of God, that He had no earthly father (the Koran says so, too). She tells them that He gave Himself on the cross to save us—the Judge Himself has suffered the penalty of our sins—and we are *saved*, etc. She has told me of the hunger she has seen in the looks of some of her eager listeners, while a few others show disapproval. She is not afraid of the consequences of a public stand for Christ, her Lord and Saviour. Do please pray for this dear sister, who has tried all there was in various sects and now says that she has found something true and real and satisfying.

"It is nearly time to go to the boat, which has come in from Durazzo, Albania. We must have supper first. Mr. Kennedy joined me in Rome yesterday and we left at 11.20 last night for this seaport town. Tomorrow morning we touch the Albanian shore and go back to the people we love, earnestly desirous of pointing them definitely to Christ. The time for harvest has come, after all this seed-sowing, plowing, etc. of past years. We are *very happy* in the work, and so grateful that we are under your kindly, prayerful care. Every check is received with an upward glance of thanks to our Lord for providing for our needs as we labor on. We send sincere Christian greetings to all of the American European Fellowship."

News From Hungary

By Eugene Nagy

MY WORK is going on steadily, and I am now seeing positive fruits of my labor here. The booklet I published at my own expense, has brought many responses from the best of Christian men throughout Hungary, and I am now organizing Mission Circles all over the country. In a letter from one in charge of such a mission center, he writes the following: "Please do not despair. We feel that the Lord has sent you to us and count you as one of Christ's apostles . . . You should see the large number of rough miners in the many neighboring villages, how eagerly and with what joy they listen to the reading of your booklet. Last Sunday they asked for the reading of your booklet a second time."

Schools are now opening, and, as in the past, my work among the children will be resumed on a larger scale. In appreciation of my gospel work with the children, I have received a splendid letter of thanks from the church authorities here.

I still have a good supply of Scripture tracts, and I make good use of them twice a week, on market days. As I distribute these, I make a practice of giving the gathering a fifteen-minute address. Indeed, the field here is great and there is much to be done in every direction. Our domestic mission, which elected me as vice-president, is also more active now than heretofore.

I feel sure that we are living in a most critical point of time, and I ask you all, dear friends, to unite with us in prayer at the throne of grace. We know the fearful things going on in Russia—atheism and blasphemy are in full swing there. And now the same awful condition has spread to Germany. A young theologian, just returned from Germany, tells us that the entire Old Testament is cast aside, as well as all of Paul's epistles, by government orders. Most of the Saviour's teachings are abolished from the churches, and preaching on love is forbidden. Instead, ancient German heathenism is being introduced. Clergymen who violate the government orders and attempt to preach the pure gospel, are cast into prison by the thousands. This is all horrible, and I ask you to call on all Christians to "watch and pray."

Note: Brother Nagy has been a self-supporting worker, but now faces real need, owing to falling off in exchange. Pray for him. We shall be glad to pass on funds to him.

"Hope is like the sun, which casts the shadows of our burdens behind us."

BLESSING AMID SUPERSTITION

By D. Mysiuk

THE Lord's work here is gradually going forward. People are giving themselves unto the Lord, in spite of the hindrances which the enemy is putting up against the children of God, and especially me as the leader. The local authorities forbid us to hold meetings in other villages without a permit for each meeting from the "starosta" (chief of the county seat). We thank God for the freedom we have to preach the gospel in Kmichen, and we also hold meetings in other villages, here and there, where the members of our church are scattered.

In response to requests from the brethren and sisters, I visit the neighboring churches. On June 25, I visited the church in Buzanka, where we held a baptismal service. We had much joy as we met together. Buzanka is over 30 kilometers from our village (approximately 18 miles). Due to the frequent rains, it is not so easy to walk over the clay roads.

There is never a Sunday or a Russian church holiday that we do not hold a meeting in some neighboring village or in our own house. In Kmichen, the village in which I live, we usually hold five meetings during the week—two on Sunday, and on Tuesday, Thursday and Saturday nights. The people come to hear the Word of God. We are now having a revival in our village, since the Russian Orthodox Church warden, with his wife, his son, and his son's wife have given themselves to the Lord. They used to help the priest in the church. The father carried the Gospel, wrapped in a napkin, and the son and his young wife sang in the choir. Now the psalmist of the Russian Orthodox Church is also attending our meetings and is singing our hymns. He even helped our choir to learn a few new gospel hymns.

The Gospel, wrapped in a napkin, referred to in the preceding paragraph, includes the four Gospels of Matthew, Mark, Luke, and John, printed in the old Slavonic language and bound in one large volume. Its covers are overlaid with silver or gold. The face is inlaid with five little oval icons—the Lord Sabaoth, Jesus Christ, Mary, and two patron saints. This Gospel is considered so sacred that no one has a right to touch it with his bare hands. The deacon, or another man chosen by the church, carries this very sacred Gospel in a napkin from the altar, opens it very carefully without touching it with his bare hands, but only through the napkin, and holds it open on his heart, his breast, or forehead (if he is small of stature), while the priest chants the assigned portion for the certain Sunday or holiday. After reading it in an unknown tongue, they close the Gospel and place it upon an "analoy" (a special stand for the icons and this Gospel), and the people come and kiss it, believing this to give them great spiritual benefit.

Last Easter, the priest did not come to our village to sanctify the passover meal for his parishioners, because they said that God, through their own prayers, had blessed the food and they did not need the priest to do it. Seeing the danger of losing their parishioners, on the second of July the priests called a special missionary mass service at our village of Kmichen. Several very able priests were present and officiated at the mass service, sanctifying the water in a well, and preaching unto the people that poor Brother Mysiuk is a devil, Antichrist, a pestilential fellow, a mover of sedition, and an apostate, false Christ.

While the priests were sanctifying the water and speaking all manner of evil about us, we were holding our meeting in Kmichen and receiving great blessing from the Lord. One soul accepted the Lord, and while the whole church was praying for her that the Lord would keep her and help her to carry her cross as she followed Christ, there were shed many tears of rejoicing. Thus, the Lord is adding unto the church such as should be saved, in spite of the opposition and threatenings of the priests. Please pray for us that the Lord may help us in His vineyard.

We hold the meetings in my own house, which is four meters (about 13 feet) square. The people fill the house, the vestibule, and also the courtyard, those outside listening through the open doors and windows. This is all right when the weather is fine, but when the cold weather sets in and the windows and doors are kept open for two or three hours, the room gets very cold and it is very hard for my little motherless children to stay there through the night.

Much has already been done toward the building of the prayer house. The lumber has been provided, but we have no money to pay carpenters and to buy zinc for the roof, glass for the windows, the needed hardware, and some boards for the floor and ceiling. We appeal to you, dear brethren and sisters, to help us erect the prayer house, so that we may have better facilities to praise our loving Lord.

Dear brethren and sisters, my motherless children and I send you our hearty thanks for the precious gifts which you send me. This help gives me the opportunity to go to other villages, preaching Christ unto the people, the glad tidings of salvation. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." There is a great need of workers. Many people are seeking salvation, but there are only a few people who can lead others to Jesus Christ as their Saviour. The devil has many servants, but Christ has only a few.

I, the humble servant of Jesus, receive many requests to visit different villages on Sundays and holidays. Having consecrated my life unto my heavenly King, who made me His soldier, I do not refuse the requests but go out working for Him. The present depression hinders the progress of the Lord's work, but in spite of everything, we will run the race that is set before us, looking for the better things that are prepared by Christ for those who love Him. I ask you, dear brethren and sisters, to pray for me that I may have strength to work in the Lord's vineyard, wherever He may send me. Once more I thank you, from the depths of my heart, for the help that you are sending me.

In Latvia

By Arthur Bluhm

I WANT to thank you for your letter, with enclosed remittance. Praising God for answered prayer, I am so grateful to you by whose hands I have received the gift.

The Lord my God has empowered and strengthened me in body and spirit, so that I could ride on my bicycle into the country, not only once but almost every week. This summer we had especially good weather, making it possible for me to visit many farms and villages, bringing them the gospel of salvation. Riding on my bicycle, I covered about 860 kilometers of ground. Some places I could visit more than once, but others, only once. I visited Skeden, Paplaken, Priekuln, Wainoden, Wurgen, Esere, and also many farms, where the Word of God was gratefully received.

I experienced great blessing on these missionary trips. Before starting for any place, I took it to God in prayer, and God wonderfully answered these prayers and prepared the ground. In some places the Lord gave me a word of exhortation that was greatly needed; in others, people had chosen hymns to be sung, and I brought a message in line with these hymns without knowing what hymns they had planned to sing. The Holy Spirit was working in good order, and all for the praise of Him who left heaven's glory and came down to seek and to save the lost. I carried along tracts and Gospels for free distribution, and these were always gladly received. In some places, I was able to gather the children together for Sunday School, and Jesus, who loves the little ones, poured His love and light into their little hearts and made them rejoice.

Our people in the country are very thankful for every messenger of the Lord that comes to them, and though they work until 9 o'clock every night and come home very tired, they are ready to attend gospel meetings. Praise God for that! If there were not saints in our country who lift up holy hands unto God in prayer, we would be like Sodom and Gomorrah, or like our neighbor land, Russia. The harvest in Latvia has been plenteous, and our people are giving thanks unto the Lord of the harvest. God grant that the harvest of precious souls may also be plentiful, and that the seed, which has been faithfully sown, may bring forth fruit unto eternal life!

In some places, the people ran out to the neighboring farms, in the dark night, to invite their friends to the meetings—and they came. Remember that there are no roads leading from farm to farm, some farms being a distance of five or ten klm. from the road. And yet the people find their way to the meetings gladly, without any road. When they have overcome these obstacles to get to the meeting, they are not anxious to go home, but want to hear more about Jesus. The Holy Spirit has prepared their hearts for repentance and the seed falls into good ground, bringing forth fruit for His glory.

Last Thursday I held a gospel meeting some 26 klm. from Libau, on a farm. There I met an old

farmer, the owner of a mill, who causes the believers in that place much trouble. The next morning, this same man went to his mill to work, but fell down and broke his leg and backbone. He was brought to the hospital and, in his pain, he sent for the saints he had persecuted, asking them to pray for him that God would be merciful to him, a sinner. Glory to Jesus, who broke his stony heart! (Jer. 23 : 29)

Now I have to go for an open air service, that I might bring the glorious gospel to the poor of the street. Last Sunday noon, after an indoor meeting, I gathered a crowd on the market place, by His power, and people bowed themselves before the Almighty in repentance.

Friends, pray for me and my fellow-countrymen. May the Lord pour out His blessings upon you and the work you are doing in His harvest field!

FROM OUR MAIL BAG

"THE magazine has been a great blessing and help to us and we always look forward to its coming. We are very much interested in the work you are doing for the Lord in Europe and pray that God's blessing may always be upon it. Many times we have been driven to our knees when we have read of the distressed condition of the people in Russia. So we are glad that you are keeping the missionaries on the field over there, and are trusting God to touch the hearts of people who have money, to send in means for its support. We are herewith enclosing a small donation for the work."

* * *

"Enclosed find renewal to EUROPEAN HARVEST FIELD. It gives much information not found elsewhere, and causes one's heart to rejoice that God is moving mightily in the far away parts of the earth."

* * *

"Your good letter of September 30th is before me, and I assure you that our prayer interest is stimulated for those dear men and women of whom we read in the Fellowship magazine. Their trials and problems, their joy in service, their joy in seeing the fruits of their labors, are very real to us as we hold them in our hearts before the Lord. We are only too glad to send a gift for the work when we can. We are always reminded of the words of a dear, faithful soul who said that when she was not able to give, she doubled her prayers. We assure you of our heartfelt and fervent zeal for this work."

* * *

"With a thankful heart, I lend five dollars to the Lord. Of His own I give Him."

* * *

"This is the only mite I can afford to help the cause of His brethren, who are much in my prayers —the saved and the unsaved, the persecuted and the ones in superabundance. I pray that the salt will never lose its savor, till Jesus comes. God bless your work more abundantly!"

* * *

"I was glad to hear from you, even though it was a circular letter. I remember the Fellowship and all connected with it every day at a throne of grace.

"At the first of the year, I made my gift of $25.00 to the Fellowship, and did not see how I could send more now, but inclosed find my check for Ten Dollars for the work. May the Lord bless it and use it to His glory!

"We are living in awful days. What trying days and testing times they are to so many of God's dear children, and they cannot understand it! I receive such pitiful letters from some of them, and many of them come to see me. I say to them, 'Think it not strange concerning the fiery trial which is to try you, etc.' Surely the Lord must soon come and call His own to be forever with Him. For that day I am longing.

"I am in my eighty-third year, and these declining days are filled with suffering, by day and by night, but I know Him, and I find myself saying over and over again, many times in the day, 'God knows BEST what is best for me, and God does the best that God can do for me.' I'll confess that I do not understand it. I cannot explain it, but 'what is darkness to my intellect is sunshine to my heart.'

"I cannot see to read this page I write, and as I look at it, it looks like a great big blur, and my hearing is rapidly failing me, but soon I will be with Him, and that will be glory."

* * *

"I am enclosing $1.00 for renewal to THE HARVEST FIELD. I enjoy each issue. You are getting out a most interesting magazine, full of stirring missionary information."

Still In the Dark Ages

By Mrs. R. W. Hill

ROUMANIA received a grant of additional land through the war, and has now about 182,280 square miles. The land is rich and productive, and the population is largely rural and engaged in agriculture. The methods of cultivation are mostly quite primitive. One can very often see a peasant plowing with an ancient wooden plough and a team of oxen. Only the large owners of estates have modern farming implements. Among the peasants, the threshing is all done with the old-fashioned flail.

The country is rich in mineral resources, also oil, but development is hindered by the laws of the country, which make outside capital very reluctant about investing their money in this land. The law provides that 60 per cent of the stock of a corporation must be in Roumanian hands, consequently they have control of the corporation.

Mrs. R. W. Hill and Son Richard in Roumanian Costume

State Religion

The state religion is Greek Orthodox, to which about fourteen millions of the population belong. The head of the church is the Patriarch, who resides in Bucharest, the capital of the country. The Church has almost unlimited power, and the civil authorities are often compelled to do the will of the priests, even when they recognize the injustice of the action. All Protestants are closely watched, persecuted, and hindered in every way imaginable, from preaching the Gospel.

The priests keep the population as much in darkness as possible, and, while not actually forbidding the reading of the Bible, they discourage it as much as they can. The people, however, are waking up, and a great hunger for the Word is being manifested everywhere. The people are superstitious, pray to pictures, and are completely under the control of the priests.

A great awakening, however, is taking place in the land districts, and from everywhere calls come for preachers to proclaim the Gospel. It is only too sad that there are so few workers here that only a small percentage of the calls can be answered. Here in the Bucovina the work is progressing slowly but surely, and native workers are gradually being trained who have much more liberty than the missionaries.

Powerful (?) Priests!

You will be interested to hear of some of the practices in the Orthodox Church. For instance, if it has not rained for a long time and there is a drought, the priest decides to bless the field. Of course, you must remember he is the most important and powerful person in each village. Even the civil authorities bow to him. Well, these priests have a barometer, as a rule, and when they see indications that it might rain, they order the church bells to be rung, and all the population (with the exception of the young wives) gather at the church. All the holy pictures are carried out of the church, also all the flags. The latter are carried by boys, while the girls carry the holy pictures, and old men march *backwards*, accompanied by a few old women. The whole procession

is led by the priest through the entire village. The young wives have to stay home to prepare food for the crowd. As soon as the procession gets back near the church, the young wives join them with baskets of food, and the whole crowd seat themselves around the church on the grass and (most important) partake first liberally of liquor, generally too liberally, after which they commence to eat. Sometimes they partake so liberally of the stimulants that they forget to go home, and the rain overtakes them, giving them a good soaking.

The churches are all full of pictures of holy ones, saints, etc., and these are prayed to and are all kissed. Some are so dirty from innumerable kisses that the painting is partly unrecognizable.

Holy Pictures

In one village in the Bucovina, the priest and congregation went out to bless the field, and came to the river Sereth. The story is that while there a picture came floating down the stream in an *upright position*. This picture was immediately fished out of the water and carried with much pomp to the church. This news spread over the whole territory, and literally thousands came from all over to look at this picture, supposed to be of the Virgin Mary. Naturally, nobody was allowed to see the picture, or pray to it, without having made a contribution to the church, which, of course, wandered into the pockets of the priest. Some time later it was discovered that the thick oak frame of the picture had a hole bored in the bottom, which was filled with lead, which explained the mystery of the picture floating in an *upright position*.

In another village, there was a still greater wonder to see—a picture of the Saviour's Mother, which *during the reading of the litany, shed tears*. These tears were supposed to be the best medicine for all kinds of diseases, and people came from all over, with small bottles, to get a few tears, naturally, not without paying liberally for them. In the end, it was discovered that behind the picture a tank was fastened with a pipe and stop-cock, and when the priest read the litany, he simply turned the faucet and the tears began to flow!!! Sometimes so many people came and fought for these precious tears that the church fathers had to keep order in the crowd with clubs.

A "Bewitched" Body

Twenty-four miles from Siret, in a small town, is to be viewed the body of a holy man, the "Holy John," as he is called. The tale regarding him is as follows: During the time of the Turkish occupation of this country, a great many Christians denied their faith. This man, however, remained firm. He was, therefore, bound to an untamed horse, which dragged him all over the town, head down. A Jewess came and chopped his head off with a sword, but immediately twelve burning candles appeared around him, and his head joined the body again. This body is supposed to be still his body, no decay having taken place in all these years, and it is kept in a monastery. He does not permit himself to be moved, except when he is willing.

During the war, the Russians, who are also of the Orthodox faith, occupied this territory, and for fear that they would take such a holy man away to Russia, he fled to Vienna. One of our people went to view this wonderful relic some years ago, and, while pretending to kiss him, investigated and discovered that the figure was *wax*. The people, mostly peasants, came hundreds of miles to worship this figure. This brother relates that when there, only the attendant monk was present and two other men, who asked the monk whether that was really his body. The monk answered, "Yes." "Why does it smell like wax?" he was asked. "Only the nose is of wax—a witch came and bit his nose off!!" was the reply. The poor John could not protect himself from the witch. After the war, the chapel was found to be badly damaged, and repairs were undertaken. Amongst the masons engaged was a member of the Lutheran church. It was found necessary to move the "Holy John," but he could not be budged. The monk took this mason down into the cellar and *removed a nut from a large bolt, which held the holy John in place so that he could not be moved.*

Funerals Enjoyed

When some one from here dies abroad, say in America, (of course a member of the Orthodox Church) and is buried in America, the people here are not satisfied with that funeral but must have one here also; so they make a figure out of straw and dress it up as either a man or woman, as the case may be. They get a coffin, call the priest

Statement of Receipts for September, 1933

Receipt No.	Amount
13321	$10.75
13322	13.00
13323	10.00
13324	14.75
13325	12.07
13326	20.00
13327	100.00
13328	10.00
13329	40.00
13330	5.00
13331	1.00
13332	5.00
13333	10.00
13334	11.00
13335	2.50
13336	20.00
13337	10.21
13338	10.00
13339	75.00
13340	20.00
13341	5.00
13342	4.65
13343	6.00
13344	4.21
13345	15.00
13346	6.00
13347	3.00
13348	20.00
13349	20.00
13350	5.00
13351	11.70
13352	10.00
13353	66.00
13354	120.00
13355	52.00
13356	47.00
13357	15.85
13358	2.00
13359	25.00
13360	2.00
13361	1.00
13362	7.25
13363	51.00
13364	20.00
13365	25.00
13366	1.00
13367	40.00
13368	10.00
13369	2.00
13370	2.00
13371	10.00
13372	1.00
13373	1.00
13374	200.00
13375	3.05
13376	10.00
13377	10.00
13378	1.00
13379	4.00
13380	3.00
13381	2.50
13382	5.00
13383	1.00
13384	1.00
13385	10.00
13386	1.00
13387	5.00
13388	1.00
13389	1.00
13390	1.00
13391	5.00
13392	1.25
13393	5.00
13394	1.00

Of this amount $17.25 is for THE EUROPEAN HARVEST FIELD.

naturally, for a fee), and bury the body here, with much weeping, and still more drinking and feasting. After seven years, the grave is opened again and the ceremony is repeated, naturally, with much drinking and carousing.

People who die here are also reburied every seven years. That gives the opportunity for much feasting.

At each funeral, the family of the deceased must bring the priest a nice carpet, in addition to his fee, never less than 1,000 Lei, about six dollars. Plenty of liquor must also be provided, this an absolute necessity at all funerals and weddings; for, without the liquor, the ceremony is not complete. The richer the family, the more liquor, often costing more than $70.00.

At a funeral, the procession starts from the house, led by a boy carrying a bread, called Kolatch, resembling a wreath. Then a box is carried in which are three long loaves. Then follows a round vessel in which cooked wheat is mixed with sugar, and honey is carried. Then come numerous flags, the cross, and from one to three priests, according to the fee paid. The coffin is carried on the shoulders of the pall-bearers, surrounded by men carrying burning candles, followed by the family, the hearse and the mourners.

Bread and Linen "Showers"

During Lent every true Orthodox must bring a Kolatch, wheat bread, to the church each Sunday; also on Easter Sunday, at which time each family has to bring rolls. These are placed in heaps on tables in the church. This bread and these rolls are afterwards divided as follows: the priest gets three rolls, the church singer two, and the bell ringer gets a share. I suppose the question in your mind rises, "What on earth does the priest do with so much bread?" Well, this supply is carted in wagons to the priest's house and there—fed to his pigs! ! !

All the holy pictures of the saints have to be decorated with hand-worked homespun linen towels. When these towels are slightly soiled, they are removed by orders from the priest, and replaced by new ones, always furnished by members of the congregation. And what do you think the priest does with all these towels? They are saved up for the wedding outfits of any daughters he may have.